

abilities and their gifts are not their own, but belong to their Lord, and have been bestowed for the purpose of trading. Second, they do not know when the Lord will return and call them to account for their stewardship.

On the other hand, there are those servants who at once begin to excuse themselves from service and go and hide their Lord's talents in the earth. They do nothing. We are not to understand that those of small ability and talents are the only unfaithful ones. On the contrary, unfaithfulness is found as often among the servants who have five talents as among those who have only a single one. Indeed, we fear that faithfulness is least seen among those who have greatest opportunities and abilities. Their temptations to selfishness are greater in proportion to their abilities and gifts. The point is that while some are faithful others are utterly neglectful of their trust.

But whether possessed of few or many gift, the day of reckoning will come to all alike. No disciple will be overlooked when the accounting day comes. "We must all give an account before the Judgment Seat of Christ." In this judgment it is not for life but for service. Looking over the Christian world and the (so far as we may judge) comparatively few disciples who seem to be eagerly engaged in God's service, one can but shudder to think of what the outcome of that judgment upon stewardship will be. Some will gladly come forward and show their accounts and receive their gracious rewards together with the Lord's blessed commendation, and an "abundant entrance into the everlasting kingdom;" while others will be condemned, their false and wicked excuses swept away, their selfishness exposed, themselves reprov'd, and indeed cast out of the kingdom for which they were unworthy from the start, being probably but disciples in name and profession only; for no disciple who ever had the least true knowledge of the Lord could for a moment believe that he is an austere and unjust Master. The very nature of this excuse exposes the falseness of the heart of the professor. From such, that shall be taken away which he seemed to have. The conclusion is inevitable that true discipleship is judged not by profession or even experiences, but by *service*. Who among us are "good and faithful servants?" It is worth while for us to know, at least so far as we are individually concerned.

Christian Life

Trusting in the Dark

MRS. LISA A. FLETCHER

When o'er a calm and peaceful sea,
Our life-boat smoothly sails,
When no tempestuous waves there be,
Or wildly threatening gales,—

When Joy and Love with shining rays,
Attend upon our way,
Oh! easy then to sing His praise,
Who leads us day by day!

But when dark clouds obscure the sky,
And chilling winds arise,
When trials in our pathway lie,
And daylight fades and dies,—

When night shuts down upon every soul
In darkness, mist and gloom,
And billows o'er our life-boat roll,
And shadows dark uploom,—

When bloom no more the heart-sweet flowers,
The shore of life along,
And when no more the silent hours
To beauty thrill and song,

Ah, wise the soul which still can trust,
And upward look to him,
And feel he must be wise and just,
Tho' eyes with tears are dim!

—New York Observer.

HOW TO WORK FOR SOULS

THEODORE L. CUYLER

Successful work for the ingathering of souls has four characteristics. In the first place, it is patience. The severest trial of faith in all Christian labor is to toil a great while with little or no result. "Rather slow work this," I said to Mr. Moody, twenty years ago, when he had started a little prayer meeting in our mission chapel. "So it is," he replied; "but if you want to kindle a fire you must put together a few splinters, blow them into a blaze, and then you may pile on the wood afterward." His plan succeeded, for after a half dozen persons had become warmed by the Holy Spirit the flame spread among all the teachers, and there was a glorious ingathering of converts.

The next qualification for a soul-winner is to be painstaking. Jesus Christ made a long journey into the coast of Tyre and Sidon, and we do not read that he accomplished anything there except the great blessing which he brought to one Syrophenician woman and her suffering daughter. That paid him for the journey. If Christians would exercise their ingenuity and set themselves resolutely to work—just as many a tradesman does to attract customers—they might win converts in every year of their lives. Look out for opportunities; if they do not come to you, make them!

Perseverance is the next qualification; for all good work may come to nothing which is given up when half done. There is a lot of half finished work lying about in our spiritual workshops. "Why do you tell that boy the same thing twenty times?" "Because," replied Susannah Wesley, "the other nineteen times will go for nothing unless the twentieth makes an impression." God's Spirit is wonderfully persevering. It is more than likely that he may have been at work many a time on the stubborn heart of Saul between the day when he took part in Stephen's martyrdom and that decisive day on the road to Damascus. Hold on, brother!

But no patience and painstaking perseverance will avail without fervent, importunate prayer. The Salvation Army make a great deal of what they call "knee drill;" and we of the "regular" army may well imitate them in this, as in several other of their

wise tactics. However difficult the effort to bring a soul to Christ, prayer enlists the divine power, and then victory follows. From the apostles' day to our day the men and women who bring in the big sheaves have been instant in prayer. Brother, sister, have you attained to these four P's. Then you will get one of the sweetest joys of heaven in advance. God will give you souls as your reward.

A Fearless Preacher

The old fashioned, fearless preacher of the gospel is not wanting even in this twentieth century; there are still those who believe in the Bible and the atonement and the grand old truths of the gospel, and who preach them with all the old time enthusiasm of years ago. Last Sabbath Rev. Dr. Burrell, Pittsburgh, Pa., preached on, "The Business of the Church," and after discussing at some length the mistaken idea many people have regarding the business of the church, he said:

The business of the church is to bring the world to the feet of God—to save man. There are three kinds of people—the rich, the workingman, and the tramp—and the church must look after all of them. Mrs. Ballington Booth once said that there are in New York 60,000 people tramping the streets and depending on rescue work. In New York there are 1200 charitable associations, or one for every 50 tramps. The tramp is the best provided for creature in the universe.

Money for rescue work of that sort just rolls in, but God pity the poor millionaire. He is in the entirely forsaken class. I would suggest a charitable association for the millionaire. Some of them will have a harder time to get to heaven than a camel has to get thru a needle eye.

The millionaire sits in our front pews to frighten us out of preaching sin, damnation and everything else. He must not be offended. Some of the Pittsburg steel men should endow a charitable association for the millionaire. Then there is the third estate—the worker. Over 500,000,000 people recognize the claims of Jesus Christ. But here we are in the twentieth century after the advent and two thirds of the world still unsaved. The church must become efficient. The preachers must get back to preaching the old truths. There are no new truths, merely new lights bursting forth on the old ones.

Sin is the same as Jesus spoke of it and the penalty is the same, and why don't the preachers speak of it? How we now mumble the words hell and damnation! The fire is not quenched, and an angry God is still there to inflict punishment. Another old truth that preachers should preach is the old salvation. He goes scurrying around the old atonement, with no stain on it. How little blood! There can be no true religion without blood. Life is blood. The old way